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A TRAVELLER'S TALE.

ONE of the sweetest spots—one of the happiest homes I ever saw in the world, and I have seen much of it, was on the banks of the St Clair, in Upper Canada. Of course, in every quarter of those newly populated regions, the scenery has a touch of wildness, heightened to the eye of a visitor from the other hemisphere, by the magnificent scale on which the trees, rivers, and other natural objects, are formed. So it was with the delightful spot alluded to. Its charm lay not in the mathematically-clipt hedges, and trim-shaven lawns, which meet the eye in countries long subjected to the hand of art. From the wide and stately forest, which covered the Canadian shores of lake St Clair—sloping from the interior of the country to the very brink of the waters—a square space, extending several hundred yards each way, had been redeemed by the axe of the settler. Near the centre of this clearing, which was bounded in every direction by trees, excepting in front, where the broad and pure sheet of St Clair was extended, there stood a homestead, rudely constructed, but having the appearance of warmth and comfort. The cleared space around was laid out in parks or fields, divided from each other by paling-fences, and at a little distance from the chief building were several smaller huts or sheds, for the lodging evidently of cattle. Other objects were visible upon this clearing, such as are usually seen on a well-managed farm, but into a detail of these it is unnecessary to enter.

Such was the spot which I approached on a summer evening, some years ago, on my way to visit a more distant settlement on the banks of the Huron. On entering the clearing by a rough bridle-road leading from the nearest village, which was about twelve miles distant, I halted for a moment; and as I gazed on the scene before me, embosomed by the trees and the lake, I thought to myself, "Here, now, is a retreat where care cannot come! here is an abode for a world-weary spirit!" After satiating my eye with the prospect presented to it, I rode forward to the dwelling-house on the little farm, and was warmly received by its possessor, Mr Adams, though I had no claim upon his attentions, except a very general recommendation from a gentleman officially connected with the government of the province. The circumstance of requiring hospitality, however, I soon found, was sufficient to ensure it from my present host, who, with his wife, must be described to the reader.

Mr Adams was still a young man, being apparently under forty years of age. He was tall, stout, and well formed, with a manly, good-humoured countenance, bronzed by exposure to the open air. Altogether, he seemed one, without metaphor, who was in the habit of putting his hand cheerfully to the plough, and who thereby gained both health and strength. The jacket of thick fustian which he wore, accorded well with such habits, and his strong shaggy bearskin bonnet, evidently of home manufacture, showed that he could handle his rifle, as well as guide the plough, upon occasion. The wife of my host appeared to be a little younger than her husband, and her aspect, like his, indicated the enjoyment of health and comfort. Matron as she now was, she was still a beautiful woman, and her form retained all its grace and activity. In her manner and speech, too, I thought I discovered marks of breeding and refinement, which one could scarcely have expected to meet with under such circumstances, though in her they did not seem at all out of place. Such were the mental observations which I made, after a little converse, upon my host and hostess, who received me in the parlour-end of their dwelling, where they had been sitting with their children, four ruddy lively creatures, when I arrived. The comfortable

character of this room surprised me at first. The walls and roof were oil-painted, the floor was covered with matting, and on the hearth lay a bearskin rug; in short, every thing spoke of warmth, if not elegance. My host afterwards told me that the whole of the house, which was constructed of logs, was lined internally with smooth boards, a plan which rendered painting easy. Outside, the walls were covered with clay, and the roof closely thatched with a species of long grass found on the shores of St Clair.

I found Mr Adams an intelligent man, excellently adapted for the situation in which he was placed, and well contented with it. When the evening meal was placed before us, I saw, indeed, many substantial reasons for this content. The number of good things, produced on and around this little farm in the wilds, was truly amazing. Fresh trout, caught by Mr Adams's eldest boy from a boat which was kept on the St Clair, sugar from their own maple trees, fowl, of which the farm possessed abundance, chiefly of the Guinea breed, milk, bread of various kinds; all these articles, and even more, were forthcoming, short as the notice was. My host's farm-assistant's wife, who lived in the same house, lent a hand in serving up these dainties, but Mrs Adams, "on hospitable thoughts intent," did not disdain herself to do the principal part of the duty. How I relished the viands, and a draught of ale of Mr Adams's own manufacture—how we chatted upon all and every thing—how I slept soundly on a shake-down—must all be left to the reader's imagination, seeing that I must hasten to present to him the story, to which this long introduction is in a measure prefatory.

When I arose in the morning, I looked again over the little farm on which I then stood, with redoubled pleasure, being now aware how worthy its possessors were of such a sweet and quiet nook. When my host joined me, to lead me to the shore of St Clair, and show me his clearing from the most favourable point of view, I could not help congratulating him on his seemingly happy lot, and on his good fortune in having found such a mate as Mrs Adams. "Yes," said he warmly, "she is a treasure—a blessing! And how providentially she became mine—how nearly had I lost her!" Observing my eye turned upon him with some degree of curiosity at this exclamation, he said, with a smile, "Our history, or rather the history of our union, is rather a curious one, sir. It still wants some time to our breakfast hour—perhaps the story may amuse you in the interval?" On my declaring that nothing would give me greater pleasure, Mr Adams began as follows:—

"When a mere infant, I had the misfortune to lose my mother, who, on her deathbed, recommended her only child to the care of her aunt, the wife of a respectable farmer, resident at no great distance from the Scottish metropolis. My father, a thriving merchant in that city, consigned me with pleasure into hands so well qualified to watch over my infancy. Hence, from spending the greatest part of my childhood at my kind relation's farm, I acquired so strong a taste for the occupation of farming, that, on passing my schoolboy days, I prevailed on my father to permit me still to remain with my grand-uncle, in order to learn the business of agriculture thoroughly. Perhaps my father might have demurred to this, had not the passion for making money taken possession of his whole soul, to the exclusion of almost every other feeling. The death of my mother, and my own separation from him, had driven him as it were to concentrate his desires and affections upon this one object. He died, however, while still in his prime, and I found myself, at the age of twenty-three, master of a con-

siderable sum of money, the proceeds of his industry. His affairs required some time to wind them up, and with this view I had gone to Edinburgh, intending, when the business was concluded, to take a farm on my own account. While thus occupied, I was invited frequently to the houses of my late parent's friends and acquaintances, some of whom I had often seen before. Among others, I visited the family of a Mr Pringle, whom I had not seen since my boyhood. Mr Pringle had two daughters, the eldest of whom, Marion Pringle, was about eighteen years of age, and seemed to me at first sight an extremely interesting and pretty girl. This impression did not decrease on further acquaintance; on the contrary, I found ere long that her image had fixed itself permanently in my breast, and that all my thoughts for the future had a reference to her. Feeling this to be the case with myself, you may guess that, in my now daily visits to Mr Pringle's, I watched with anxious eyes to discover any tokens of Marion's sentiments towards me. The result of these observations was most unsatisfactory. Sometimes I imagined that her sweet blue eye beamed on me with undisguised tenderness and affection, but when I was emboldened by this belief to emit a glance or word of more open admiration than usual, my hopes were cast at once to the ground, by the cold distance which her manner assumed. It seemed, in truth, as if she only looked on me with kindness when she was off her guard. Many, many were my ruminations, to no purpose, on this point, but the explanation came in time. One day a scene of this ambiguous character had occurred, and on my calling at Mr Pringle's on the following morning, I found Marion's sister, Anne, a lively girl of seventeen, sitting alone. As soon as I had seated myself, Anne took up a letter from the table before her, and said archly, that, if I would not speak of it to any one, she would tell me a family secret. A family secret! The words pierced my heart like a knife. I had thought a thousand times of a rival, but I could discover no one, among Mr Pringle's visitors, on whom Marion appeared to look with the slightest interest. Now, however, my fears led me to anticipate what this family secret would be. I was not wrong. Marion, while almost a child, had engaged herself, with her father's consent, to a young man, named Macall, who had gone to America, and the letter which Anne held in her hands, had just arrived from him, requesting Marion to cross the Atlantic as soon as possible, as he had succeeded in business in New York, and was now prepared, on his part, to fulfil their engagement. My agitation, on hearing this, was great and irrepressible; my heart seemed to swell till it choked my breathing, and my whole frame shook as if ague-struck. The poor girl beside me was terrified at my appearance, and, in her hurried endeavours to soothe me, let drop some words which only increased my anguish. 'Marion had not heard from America for a long time before, and she thought—she was so young, when Mr Macall had gone away—' Several confused expressions of this kind fell from Anne's lips, and were checked as soon as half uttered. I was unable to speak a word in reply, but rose and left the house as soon as my immediate agitation subsided. Oh, how I railed at the folly of young and long engagements, and the parents that permitted them! Marion I did not blame in the slightest degree for not informing me sooner of the state of things; I had never spoken openly; and to be suspected of presuming upon a man's love, before he avows it, or where it does not exist, is inexpressibly distressing to a modest female. The communication made by Anne was, I believed, preconcerted, but the words which called up in

me the most painful yet pleasing thoughts, were certainly unauthorised by Marion. These were, 'Marion had not heard for a long time from America, and she thought—' How often and how long I mused upon this fragment of a sentence!

From my knowledge of Marion's character, I was certain that she would fulfil her engagement. She did so. Within a few weeks after the explanation given to me by Anne, Marion sailed for New York, under the protection of a merchant going thither on business, and a friend of the family. Once only, before she went away, did I trust myself to gaze upon her. I placed myself in an obscure corner of the church which she attended, and took a last look of Marion, about to be lost to me for ever. She seemed paler and thinner than usual, unless imagination beguiled me. When she sailed, I left town also, and betook myself to my kind relation's farm, there to brood over my disconcerted plans and hopes. Instead of taking a farm, or plunging into business, to dissipate my musing thoughts, I roamed about for several months, listless and moody, until I fell really ill, and was confined for some weeks to bed. On recovering, I was recommended by my medical attendant to go to the Continent for a change of air. No sooner was this idea suggested, than a thought which I had long entertained of settling in Canada, returned upon me with fresh vigour, and I determined to prosecute the scheme without delay. Having converted all my father's effects into specie, I took farewell of my friends, and proceeded to Liverpool, where I found the Quebec packet on the point of sailing. I entered myself as a passenger, and was soon on the broad bosom of the Atlantic.

Though the wind was generally favourable, our passage was a stormy one, particularly as we drew nigh the American coast. One day, when we were off Cape Breton, and the weather was more tempestuous than usual, a vessel was seen by us, drifting about at a most dangerous proximity to the shore. On approaching more closely, it became obvious, as we had suspected, that the ship was drifting about at the command of the waves, and not of her crew; for a crew she had, as the signal of distress, hoisted as we bore in sight, satisfactorily proved. Every moment we expected to see the rudderless bark dashed against the rocks of the Cape. What was to be done? The packet could not, without a mad risk of lives, be brought near to the distressed vessel, in a strong if not boisterous sea. A boat was the only chance, and, to their credit, the packet crew were not slow in preferring to make an attempt to reach the strange vessel. I also volunteered my services, and, being young and vigorous, was taken at my word. The wind sunk a little as if to favour our purpose, and the jolly-boat of the packet was quickly lowered from her side. Six in number, we sat down to the oars, and safely rowed the boat towards its destination. Faint cheers reached us in our course, from the drifting vessel, but I had no opportunity of looking at its deck until we ran alongside. When I did stand up, what were my emotions at beholding, among the eager faces that looked down upon us, Marion—Marion Pringle! Her face was pale, and her eye vacant, while all around her were delicious with joy; but the moment that I shouted her name, her eye caught mine, and, extending her arms, she cried, 'Philip! Philip! oh, Philip! save me!' With an agility that even the sailors there might have envied, I found my way to the deck, and, forgetful of all that had happened, or might have happened, clasped the dear form of Marion in my arms. Though our little boat on its return was crowded, these arms were never unwound until I had placed her safe in the packet-boat, nor even then, until I had learned my fate. One whisper revealed it. 'Marion, see you free?' I felt her heart beat more violently, while her lips uttered a blessed affirmative. 'Can you—will you be mine?' was my next question, and the murmured response was the same. The pressure to my heart which followed this reply was not resisted, and then, after leading Marion to the cabin, I flew to assist the sailors in attending to the crew of the distressed vessel, every one of whom had been saved at the same time when I brought off, and was absorbed only in the care of, her that was dearer to me than all the world! The ship in which she had been, was dashed to pieces before our eyes, on the cliffs of Cape Breton.

My anxiety to know how Marion came to be in this situation was great; and on the morning after her rescue, she told me her adventures, while blushes, sighs, and smiles, mingled with the narration. Accompanied by her kind protector and friend, Mr Clark, she had arrived safely in the city of New York, and was left by him at a hotel, on the day of their landing, until he went and informed Mr Macall of her arrival. That gentleman was easily found, as he occupied a handsome house in the city. On Mr Clark's announcing to him Miss Pringle's arrival, Macall looked somewhat confused, but said he was glad to hear of it, and invited the two new-comers to tea on the following evening. This seemed, both to the lady and her friend, rather cold and strange behaviour; but it was sufficiently explained next day, when Macall, meeting Mr Clark on the street, took him aside, and, after much hesitation, mentioned that his affections had undergone an alteration—he feared he could not now make Miss Pringle so happy as she deserved—in short, he desired to be relieved from his engagement. Mr Clark parted from him in indignation, and, on mak-

ing inquiry, found that the real cause of the change in the affections of Marion's lover was his having recently met a lady of considerable fortune, who seemed inclined to unite her fate with his. When all this was told to Miss Pringle, her first thought was one of distress and deep humiliation of spirit; but these feelings soon gave way to an opposite sentiment of joy and gratitude for having escaped the companionship of a being so mean and dishonourable as this conduct showed Macall to be. She immediately requested Mr Clark to make preparations for her return to her native country, and she was on her way thither in one of the New York line of packet vessels, when it got into distress, became unmanageable, and had drifted northward to the point where we had found it.

'Now,' said Marion, when she had narrated her story to me, 'you know that you have before you a jilted and despised woman.' My only answer to this was a fervent prayer of thankfulness to heaven for the circumstances, disgraceful as they were to the principal actor in them, which had given me my Marion. I will not attempt to picture to you the sweet revelations, respecting our early feelings for each other, that passed during the rest of that voyage, but shall only say, that, on reaching Quebec, we were married, and that we soon after took up our abode in this little spot of cleared land, where we have been as happy, I believe, as ever mortals were.

One remarkable thing that occurred since we came here," continued my host, in conclusion, "I ought to tell you. A poor tattered wretched wanderer came to our door one evening, begging for bread. He was on his way to the settlements on the Huron. I knew him not, but Marion did—it was Macall. We were kind to the poor wretch, fed him, clad him, and sent him on his way. His wife—she for whom he had broken his faith with Marion—had ruined him by her extravagance and ill conduct, and had at last deserted him. Retribution thus fell on him in the very form which his misconduct merited."

Mr Adams and I now went into his comfortable dwelling, to enjoy our morning meal, and it may be believed that I did not regard his comely wife with less interest after the story just told. So kind and pressing was their invitation, that I staid another night with my friendly entertainers, and I saw in their family such a picture of peace and concord, such manifestations of conjugal, parental, and filial love, as to justify the assertion with which I set out, that the "happiest home I ever saw in the world was on the banks of the St Clair, in Upper Canada."

POPULAR INFORMATION ON SCIENCE.

FIRST FORMS OF ANIMAL AND VEGETABLE LIFE.

THOUGH an attempt has already been made, in brief terms,* to convey some notion of the successions of animal and vegetable tribes which peopled the earth before the existence of man, it is not unlikely that another article, describing more minutely the first forms of animal and vegetable life which appeared on the globe, will be generally acceptable.

The researches of geology inform us, that in one of the earliest conditions of our planet, its surface was composed of crystallised rocks of the granite kind, the crystallisation having probably been the result of a cooling of the matter of the globe from its original state of solvency by heat. As the granite rocks contain no remains of animals or vegetables, it is presumed that organic life did not exist on the globe at the time when these rocks were formed; nor is it indeed otherwise likely that organic life could then exist, as the air and water, which are now found essential to the existence of plants and animals, do not appear to have as yet assumed their present character. The formation of an atmosphere and of a body of water from elements in the original body of the earth, may be fairly presumed to have taken place after the crystallisation of the surface, or very nearly about the same time; and no sooner had that event taken place, than the two elements, thus brought into existence, must have begun to exercise the influence which we now see them exercising, in mouldering down and wearing away the elevated granitic surface, and washing the disengaged particles (in combination with new elements, partly supplied from their own composition) into lower levels. Vast watery hollows, to the depth of many miles, appear to have then existed; and in these the disengaged particles immediately began to form new rocks, disposed in beds—rocks now bearing the names gneiss, mica, slate, &c.—which were subsequently in many instances to be upheaved by subterranean fires, so as to become dry land. In this class of deposited rocks, no remains of animals or vegetables are found; and hence it is surmised, with great probability, that, when they were formed, the waters of the sea were not sufficiently cool to allow of organic life. Soon, however, this grand phenomenon was to come into play. In the class of deposited rocks formed immediately after and above those just mentioned—generally called the *Grauwacke Series*—we find the remains of vast quantities of animals, such as still live in salt water and inhabit our seas, though most of them are of different species from those which now live. These animals had, in fact, been laid

down dead or alive in vast quantities along with the mud washed into the primeval oceans, amidst which they are now found imbedded. Thus we see that no time intervened—speaking in the language of common life, we might say, no time was lost—after our planet had become fit in any part for the sustenance of animal life, before animal life was brought into existence upon it. This truth is strictly in conformity with one which geology has given to mankind, that to maintain as much organic life as possible in the circumstances on the surface of the globe, has been at all times a leading principle in nature.

And what were the characters and appearance of the plants and animals which first lived on this earth? An ignorant person, prepared for wonders, might expect that the first forms of life would be passing strange; that there would be something monstrous about them; and that, altogether, the animated world of that early day would be one very different from the present. Now, the fact is, that, as the laws of nature were the same then as now, the earth, or rather the sea, bore exactly such living things as it still bears, the animals, in particular, being of all the four great divisions, vertebrate, molluscous, articulated, and radiated. The earliest of plants were the kinds of seaweeds (as they are disrespectfully termed) which still exist in the seas of warm climates, showing that the sea was at first in a warm state, and only became capable of producing plants of any kind when it had sunk to a temperature equal, or nearly equal, to that of the tropics at present. There was also abundance of those creatures (Polypi) resembling plants, which fix themselves on the bottom of the sea by stalks, and send forth branch-like arms for the purpose of catching prey, which they convey into an internal sac, and digest. At present these creatures abound in the bottoms of tropical seas, where they live by devouring minute impurities which have escaped other marine tribes, and thus perform a service analogous to that of earth-worms and other land tribes, the business of which is to clear off all decaying animal and vegetable matter. But the class of creatures found in greatest numbers in the *grauwacke series* of rocks are shell-fish, possibly because the remains of these creatures are peculiarly well calculated for preservation. All over the earth, wherever *grauwacke* rocks are found, shell-fish are found imbedded in vast quantities, proving that shell-fish were universal at the time when this class of rocks were formed. In a work entitled "Remarks on the Geology and Mineralogy of Nova Scotia," by Abraham Gesner, it is stated that they abound to a surprising degree in the valuable iron ores which in that province accompany or form part of the *grauwacke* rocks. In reference to the beds of *Nietan*, the author says, "The impressions made by marine organic remains in the ore and slate are extremely beautiful and distinct. Millions of shell-fish, of the molluscous and crustaceous tribes, which once enjoyed a perfect animal existence, have been swallowed up by this ore, where their remains and perfect likenesses are yet to be seen in the same natural and symmetrical beauty they possessed when alive."† At New Canaan, another of the places where these rocks are dug, the lily encrinure, a remarkable example of the radiated tribes, is found. It is so called from its resemblance to a lily resting on its stalk; "it is supposed," says Mr Gesner, "that the animal resided in the bottom of the flower; and those portions of it which were moveable, stood stretched out like arms to seize its prey. In the *grauwacke* at New Canaan, this animal appears like the lily with its capsule and petals closed. It is often of large dimensions; some were procured during our last visit to their stony graves, as large as water-melons, although in general they are much compressed, and have been flattened by the weight of the rock resting above them when in a soft state. This species of radiated animals is now altogether extinct, and many ages have passed since a living species could be produced. It has never been discovered in any of the strata placed above the new red sandstone; and as it does not appear but in a few of the older strata, the whole race must have enjoyed but a short existence."

Among the shell-fish of the early seas, a few of the most remarkable kinds are described by geologists as ammonites and nautili. These fishes have been found in great varieties of size; but one peculiarity pervades them all, that the greater part of the shell is a curve containing air-cells, while the animal itself resided in the outer portion, as if a human being were to have a house consisting of a long row of chambers, and live only in the front room. The continued existence of the nautilus through all geological ages down to our own day, when he is seen spreading his little sail to the breeze, and careering over the deep, in the same manner as he once did upon the seas of primal creation, is a proof that the extinction of species in succession was no part of the great design of the Almighty Maker of them all, but only the result of contingency of comparatively little importance. The ammonite receives its name from its resemblance to the curled horn on the head of the statue of Jupiter Ammon. It has been an animal of wonderful character and habits.

* Halifax, N. S. Goswami and Conde, 1838.

† "They are almost all bivalves," he adds, "of the genus *ammonites*, although some were obtained resembling the *ammonites* and *trilobites*, which in Germany are said not to have been found in rocks earlier than the mountain limestone, yet found in the iron ore and claystone of Nova Scotia."

* In the third of a series of articles under the title of "Modern Theory of the Earth," which appeared in No. 278.

Some of them have been of a minuteness scarcely visible, and others four feet wide. They are found over the whole surface of the earth. The economy of this animal destined it to live in general at the bottoms of deep seas, but to be able to rise occasionally to the surface. While it lived in the outer part of its wreathed shell, the interior curls were hollow, containing air, so as to make it of nearly the same weight with the element in which it lived. As the pressure of the water at the bottom of a deep sea would break in the plates of an ordinary shell, as it does a bottle when one is lowered to a considerable depth, it has been strengthened by a curious kind of internal arch-work, so as to be able to resist the weight of the incumbent fluid. It would be difficult to describe the exact nature of this arch-work; but it so completely meets all human ideas of ingenious contrivance for the purpose which it was destined to serve, as to form one of the most striking examples of that adaptation of means to ends which is universal in the works of nature, and which is so well fitted to impress the conviction of a great designing First Cause. The weight of the ammonite was so nicely adjusted to an equality with the water, that its filling with air or water a small central pipe which runs through the whole extent of the curve, was sufficient to make it rise as high or sink as low as might suit its inclination.

The Trilobites are another of the early species which deserve particular notice. Their remains, like those of the Ammonites, are universal over the earth. It is curious that, while they have long ceased to live, other genera or kinds of the same class of creatures (Crustacea) still exist, and serve to afford some knowledge of their habits. The trilobite had a head and eyes, below which there was a body of no great length, covered with shelly plates in the manner of a lobster's tail, and terminating in a narrow rounded point. Upon the whole, the creature bore a resemblance to the common wood-louse (or *slater*, as it is called in Scotland). It is supposed that it had soft paddles to make way through the water, which have not of course been preserved. But the most interesting feature in the trilobite was its eyes, of which several specimens have been obtained in a nearly entire state. "This point," says Dr Buckland, "deserves peculiar consideration, as it affords the most ancient, and almost the only example yet found in the fossil world, of the preservation of parts so delicate as the visual organs of animals that ceased to live many thousands and perhaps millions of years ago. We must regard these organs with feelings of no ordinary kind, when we recollect that we have before us the identical instruments of vision through which the light of heaven was admitted to the sensorium of some of the first created inhabitants of our planet." The eye of the trilobite is formed upon a principle which is exemplified in many insects—the butterfly, for instance—an arrangement of minute facets or little plates disposed round a convex surface (like the plates in the interior of a certain kind of light-house reflector), each facet being the extremity of a cone radiating from a centre, and which serves as a microscope. "It appears," says Dr Buckland, "that in eyes constructed on this principle, the image will be more distinct in proportion as the cones in a given portion of the eye are numerous and long; that, as compound eyes see only those objects which present themselves in the axes of [right opposite to] the individual cones, the limit of their field of vision is greater or smaller as the exterior of the eye is more or less hemispherical." Now, the eye of the trilobite has been formed with four hundred spherical lenses in separate compartments on the surface of a cornea projecting conically upwards, so that the animal, in its usual place at the bottoms of waters, could see every thing around. As there are two eyes, one of the sides of each would have been useless, as it could only look across to meet the vision of the other; but on the inner sides there are no lenses, so that nothing might be thrown away. It is found that in the serolis, a surviving kindred genus, the eyes are constructed on exactly the same principle, except that they are not so high, which seems a proper difference, as the back of the serolis is lower, and presents less obstruction to the creature's vision. It is also found that in all the trilobites of the later rocks, the eyes are the same.

This little organ of a trivial little animal carries to living man the certain knowledge, that, millions of years before his race existed, the air he breathes, and the light by which he sees, were the same as at this hour, and that the sea must have been in general as pure as it is now. If the water had been constantly turbid or chaotic, a creature destined to live at the bottom of the sea would have had no use for such delicate visual organs. "With regard to the Atmosphere," says Dr Buckland, "we infer that, had it differed materially from its actual condition, it might have so far affected the rays of light, that a correspondence difference from the eyes of existing crustaceans would have been found in the organs on which the impressions of such rays were then received. Regarding Light itself, also, we learn, from the resemblance of these most ancient organisations to existing eyes, that the mutual relations of Light to the Eye, and of the Eye to Light, were the same at the time when crustaceans endowed with the faculty of vision were placed at the bottom of the primeval seas, as at the present moment."

One of the peculiar features of the existing system of animated nature which attract most attention, is the preying of one species upon another. In the living tribes of animals there is a remarkable division into those which live upon vegetables (the herbivorous), and those by which these are devoured (the carnivorous). Now, it is a fact capable of proof, that, in the very first age of the world, when it had few inhabitants besides a set of shell-fish at the bottom of the sea, this distinction existed—some were the born prey of others, and war and destruction flourished in that limited field with the same vigour as now, when not only quadrupeds prey upon quadrupeds, but man has come into being to prey upon all. The Ammonites, Trilobites, and Nautili, were among those which lived upon others. Nor should this present a painful view of the constitution of the natural world, for it is now acknowledged that: carnivorous tribes are necessary to restrict the numbers of the others, or (which is the same truth in another form) that the others have been created in such an abundance as evidently to be intended to furnish food for carnivorous tribes. The aggregate of enjoyment is found to have been increased by the addition of a class of creatures who seem to be the relentless enemies of the rest. What is further worthy of remark, no sooner do we cease, in the upward progress of the strata, to find ammonites and the kindred tribes, than we find another set of tribes, equally destructive of the smaller herbivorous shell-fish, taking their place, as if to make sure that this part of the economy of nature should not fail.

A TRUE PICTURE OF AMERICAN SLAVERY.

WE have for some time been looking about for a correct and comprehensive legal definition of slavery as it exists in the United States of America, and at length have been so fortunate as to procure the following, which we collect from a work on the subject, by Mr William Jay, published at New York in 1835. It will be perceived how rigorous the system is in many respects, in comparison with what has prevailed, and continues to prevail in a modified state, in the British West India islands.

"A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, his labour; he can do nothing, possess nothing, nor acquire any thing but which must belong to his master." *Louisiana Code. Art. 3.*

"Slaves shall be deemed, taken, reputed, and adjudged to be chattels personal in the hands of their masters and possessors, to all intents and purposes whatsoever." *Laws of South Carolina—Brewster's Digest, 229.*

It will be observed that these definitions apply to slaves without distinction of sex or age. But not only are those now in servitude, but their children after them, the subjects of these definitions. The law of South Carolina says of slaves, "all their issue and offspring born or to be born, shall be, and they are hereby declared to be, and remain for ever hereafter, absolute slaves, and shall follow the condition of the mother."

Slavery is not confined to colour. Mr Paxton, a Virginia writer, declares that "the best blood in Virginia flows in the veins of slaves." In the description lately given of a fugitive slave, in the public papers, it was stated, "He has sometimes been mistaken for a white man." The following from a Missouri paper, proves that a white man may, without a mistake, be adjudged a slave: "A case of a slave suing for his freedom was tried a few days since in Lincoln County, of which the following is a brief statement of the particulars:—A youth of about ten years of age sued for his freedom, on the ground that he was a free white person. The court granted his petition to sue as a pauper upon inspection of his person. Upon his trial before the jury, he was examined by the jury and by two learned physicians, all of whom concurred in the opinion that very little if any trace of negro blood could be discovered by any of the external appearances. All the physiological marks of distinctions which characterise the African descent had disappeared. His skin was fair, his hair soft, straight, fine and white, his eyes blue, but rather disposed to the hazel-nut colour, nose prominent, the lips small and completely covering the teeth, his head round and well formed, forehead high and prominent, the ears large, the tibia of the leg straight, the feet hollow. Notwithstanding these evidences of his claims, he was proven to be the descendant of a mulatto woman, and that his progenitors on his mother's side had been and still were slaves; consequently he was found to be a slave."

The laws of South Carolina and Virginia expressly recognise *Latin* slaves. Not only do the laws acknowledge and protect existing slavery, but they provide for reducing free persons to hereditary bondage. In South Carolina, *fines* are imposed on free negroes for certain offences, and in default of payment they are made slaves. If a coloured citizen of any other state enters Georgia, he is fined, and if he cannot raise the money, he is sentenced to perpetual slavery, and his children after him. In Maryland, if a free negro marries a white, the negro becomes a slave. In almost every slave state, if a free negro cannot prove that he is free, he is by law sold at public auction as a slave for life. This is both law and practice in the district of Columbia, and with the sanction of the Congress of the United States. In no civilised country but the slave states, are children punished for the crimes of their parents; but in these, the children of free blacks, to the latest posterity, are condemned to servitude for the trivial offences, and often for the most innocent acts, of their ancestors.

It necessarily follows from the legal definitions we have given of a slave, that he is subjected to an absolute and irresponsible despotism.

The master has in point of fact the same power over his slave, that he has over his horse. Some few laws there may be, forbidding the master to treat his slave with cruelty, and so the common law every where forbids cruelty to beasts; but it is far easier to enforce the latter than the former. Any spectator of cruelty to a beast may ordinarily be a witness against the offender; but a slave may be mutilated or murdered with impunity in the presence of hundreds, provided their complexions are coloured: and even should the crime be proved by competent testimony, the master is to be tried by a court and jury who are all interested in maintaining the supreme authority of slave-holders. But although no laws can in fact restrain the power of the master, yet laws to a certain degree indicate what kind of treatment is tolerated by public opinion. Thus when we find the laws of South Carolina limiting the time which slaves may be compelled to labour, to fifteen hours a-day, we may form some opinion of the amount of toll which southern masters think it right to inflict upon the slaves; and when we recollect that the laws of Maryland, Virginia, and Georgia, forbid that the criminals in their penitentiaries shall be made to labour more than ten hours a-day, we discover the relative place which white felons, and unoffending slaves, occupy in the sympathies of slave-holders.

The slave is at all times liable to be punished at the pleasure of his master; and although the law does not warrant him in murdering the slave, it expressly justifies him in killing him, if he dares to resist. That is, if the slave does not submit to any chastisement which a brutal master may of his sovereign pleasure choose to inflict, he may legally be shot through the head.

In South Carolina, if a slave be killed "on a sudden heat or passion, or by undue correction," the murderer is to pay a fine and be imprisoned six months. What would be thought of such a punishment for the murder of a white apprentice?

In Missouri, a master is by law expressly authorised to imprison his slave during pleasure, and thus may a human being be legally incarcerated for life without trial, or even the allegation of a crime. The despotism of the slaveholder is a negotiable despotism; it is daily and hourly bought and sold, and may at any moment be delegated to the most brutal of the species.

The slave, being himself property, can own no property. He may labour fifteen hours a-day, but he acquires nothing by his labour. In South Carolina, a slave is not permitted to keep a boat, or to raise and breed for his own benefit, any horses, cattle, sheep, or hogs, under pain of forfeiture, and any person may take such articles from him.

In Georgia, the master is fined thirty dollars for suffering his slave to hire himself to another for his own benefit. In Maryland the master forfeits thirteen dollars for each month that his slave is permitted to receive wages on his own account.

In Virginia, every master is fainable who permits a slave to work for himself at wages. In North Carolina, "all horses, cattle, hogs, or sheep, that shall belong to any slave, or bear any slave's mark in this state, shall be seized and sold by the County Wardens."

In Mississippi, the master is forbidden, under the penalty of fifty dollars, to let a slave raise cotton for himself, "or to keep stock of any description."

Such is the anxiety of the slave laws to repress every benevolent desire of the master to promote in the slightest degree the independence of the slave.

Slaves, being property, are like cattle liable to be leased and mortgaged by their owners, or sold on execution for debt. A slave having no rights, cannot appear in a court of justice to ask for redress of injuries. So far as he is the subject of injury, the law regards him only as a brute, and redress can only be demanded and received by the owner. The slave may be beaten (robbed he cannot be), his wife and children may be insulted and abused in his presence, and he can no more institute an action for damages, than his master's horse. But cannot he be protected by his master's right of action? No. The master must prove special injury to his property, to recover damages. Any man may, with perfect impunity, whip another's slave, unless he so injure him as to occasion "a loss of service, or at least a diminution of the faculty of the slave for bodily labour." Such is the decision of the Supreme Court of Maryland. In Louisiana, if a third person maim a slave, so that he is "for ever rendered unable to work," the offender pays to the owner the value of the slave, and is also to be at the expense of his maintenance; but the unfortunate slave, mutilated or crippled for life, receives not the slightest compensation. The master's right of action is a protection to his property, not to the comfort or security of the slave; indeed, it tends to degrade the latter to the level of the other live stock on his master's farm.

A necessary consequence of slavery is the absence of the marriage relation. No slave can commit bigamy, because the law knows no more of the marriage of slaves than it does of the marriage of brutes. A slave may, indeed, be formally married; but so far as legal rights and obligations are concerned, it is an idle ceremony. His wife may, at any moment, be legally taken from him, and sold in the market. Of course these laws recognise not the parental relation as belonging to slaves. A slave has no more legal authority over his child, than a cow over her calf.

The legislatures of the slave states, when legislating respecting slaves, seem regardless alike of the claims and the affections of our common nature. No right is more sacred, or more universally admitted, than that of self-preservation; but the wretched slave, whether male or female, is denied the right of self-defence against the brutality of any person whomsoever having a white skin. Thus the law of Georgia declares, "if any slave shall presume to strike any white person, upon trial or conviction before the justice or justices, according to the directions of this act, shall, for the first offence, suffer such punishment as the said justice or justices shall in their discretion think fit, not extending to life or limb; and for the second offence, suffer DEATH."

The same law prevails in South Carolina, except that

death is the penalty for the third offence. In Maryland, the justice may order the offender's ears to be cropped. In Kentucky, "any negro, mulatto, or Indian, bond or free," who shall at any time lift his hand in opposition to any white person, shall receive thirty lashes on his or her bare back, well laid on, by order of the justice."

In South Carolina, "if any slave, who shall be out of the house or plantation where such slaves shall live, or shall be usually employed, or without some white person in company with such slaves, shall refuse to submit to undergo the examination of any white person, it shall be lawful for any white person to pursue, apprehend, and moderately correct, such slave; and if such slave shall assault and strike such white person, such slave may be lawfully killed."

In South Carolina and Georgia any person finding more than seven slaves together in the highway without a white person, may give each one twenty lashes.

In Kentucky, Virginia, and Missouri, a slave for keeping a gun, powder, shot, a club, or other weapon whatsoever, offensive or defensive, may be whipped thirty-nine lashes by order of a justice.

In North Carolina and Tennessee, a slave travelling without a pass, or being found in another person's negro quarters, or kitchen, may be whipped forty lashes, and every slave in whose company the visitor is found, twenty lashes.

In Louisiana, a slave for being on horseback, without the written permission of his master, incurs twenty-five lashes; for keeping a dog, the like punishment.

By the law of Maryland, for "rambling," riding, or going abroad in the night, or riding horses in the day time, without leave, a slave may be whipped, cropped, or branded on the cheek with the letter H, or otherwise punished, not extending to life, or so as to render him unfit for labour."

Such are a few specimens only of the punishments inflicted on slaves, for acts not criminal, and which it is utterly impossible they should generally know are forbidden by law.

Let us now view the laws of the slave states in relation to crimes, and we shall find that their severity towards blacks and whites is in inverse ratio to the moral guilt of the offenders.

In Virginia, the laws have recently been revised, and by the revised code there are seventy-one offences for which the penalty is DEATH, when committed by slaves, and imprisonment when by whites.

In most of the slave states, the ordinary tribunal for the trial of slaves charged with offences not capital, is composed of justices and freeholders, or of justices only. A white man cannot be convicted of misdemeanor, except by the unanimous verdict of twelve of his peers. In Louisiana, if the court is equally divided as to the guilt of a slave, judgment is rendered against him.

In 1832, thirty-five slaves were executed at Charleston, in pursuance of the sentence of a court consisting of two justices and five freeholders, on a charge of intended insurrection. No indictments, no summoning of jurors, no challenges for cause or favour, no seclusion of the triers from intercourse with those who might bias their judgment, preceded this unparalleled legal destruction of human life.

The slave being considered a brute, in all cases except where such a consideration might operate to his advantage, care is taken to prevent all such mental illumination as might assist him in recovering any portion of his rights. However much we may pride ourselves, as a nation, on the general diffusion of the blessings of education, it ought to be recollected, that these blessings are forcibly withheld from two millions of our inhabitants; or that one-sixth of our whole population is doomed by law to the grossest ignorance.

A law of South Carolina passed in 1800, authorises the infliction of twenty lashes on every slave found in an assembly convened, for the purpose of "mental instruction," held in a confined or secret place, although in the presence of a white. Another law imposes a fine of a hundred pounds on any person who may teach a slave to write. An act of Virginia, of 1829, declares every meeting of slaves at any school by day or night, for instruction in reading or writing, an unlawful assembly, and any justice may inflict twenty lashes on each slave found in such school.

In North Carolina, to teach a slave to read or write, or to sell or give him any book (Bible not excepted) or pamphlet, is punished with thirty-nine lashes, or imprisonment, if the offender be a free negro; but if a white, then with a fine of two hundred dollars. The reason for this law, assigned in its preamble, is, that "teaching slaves to read and write, tends to excite dissatisfaction in their minds, and to produce insurrection and rebellion."

In Georgia, if a white teach a free negro or slave to read or write, he is fined five hundred dollars, and imprisoned at the discretion of the court; if the offender be a coloured man, bond or free, he is to be fined or whipped at the discretion of the court. Of course a father may be flogged for teaching his own child. This barbarous law was enacted in 1829. In Louisiana, the penalty for teaching slaves to read or write is one year's imprisonment.

In Georgia, any justice of the peace may, at his discretion, break up any religious assembly of slaves, and may order such slave present to be "corrected without trial, by receiving on the bare back twenty-five stripes with a whip, switch, or cow-skin."

Such is American slavery—a system which clames with the beasts of the field, over whom dominion has been given to man, an intelligent and accountable being, the instant his Creator has breathed into his nostrils the breath of life. Over this infant heir of immortality, no mother has a right to watch—no father may guide his feeble steps, check his wayward appetites, and train him for future usefulness, happiness, and glory. Torn from his parents, and sold in the market, he soon finds himself labouring among strangers under the whip of a driver, and his task augmenting with his ripening strength. Day after day, and year after year, is he driven to the cotton or sugar-field, as the ox to the furrow. No hope

of reward lightens his toil—the subject of insult, the victim of brutality, the laws of his country afford him no redress—his wife, such only in name, may at any moment be dragged from his side—his children, heirs only of his misery and degradation, are but articles of merchandise—his mind, stupefied by his oppressors, is wrapped in darkness—his soul, no man careth for it—his body, worn with stripes and toil, is at length committed to the earth, like the brute that perisheth.

BIOGRAPHIC SKETCHES.

WILLIAM LITHGOW.

WILLIAM LITHGOW, an eccentric traveller of the seventeenth century, was born in the parish of Lanark, in Scotland, in the year 1583. Of the station or circumstances of his family nothing is known, though he appears, at least, to have received a good education. The motives which induced him to leave his native country, and to embark in the extraordinary peregrinations which afterwards gave celebrity to his name, are also involved in obscurity. His means at the outset of his adventurous career seem to have been very limited, and afterwards, during what he calls "His Nineteen Years' Travels, in surveying forty-eight Kingdoms, Ancient and Modern, twenty-one Republics, ten absolute Principalities, with two hundred Islands"—during this whole period, every day of which had its wondrous spectacle, or hair-breadth escape, Lithgow lived, as is evident from his own narrative, "from hand to mouth," depending for the day's bread upon what the day brought forth. Though subsisting in so uncertain a manner, this restless being, under the impulse, seemingly, of mere curiosity, actually wandered alone, generally on foot, over the greatest part of the known world, at a period when manners were violent and rude, laws inefficient and insecure, and imminent danger attendant upon every step of even the best appointed traveller.

In the "stripling age of his adolescence" (to use the traveller's quaint language—amending a little, at the same time, its orthography) William Lithgow visited the Orkney and Shetland Isles, Germany, and several other European countries. His own narrative of his travels, however, commences with his leaving Paris, on the 7th of March 1609, at which time he was twenty-six years of age. Three of his countrymen, with whom he had formed an acquaintance in Paris, accompanied the roving pedestrian three leagues on his way: one of these persons was Hay of Smithfield, esquire of the French king's body-guard; and it was probably to the liberality and attention of such as he, that Lithgow owed his support at various stages of his wanderings. Having taken leave of his countrymen, our hero bequeathed "his hand to the burden, and his feet to the hard bruising way." He gives no description of the occurrences of his journey, but describes, and disserts at considerable length on, Rome, where he arrived safely. He had only been there a month, however, when, for some cause unexplained, he fell under the suspicion of the Inquisition, the most violent members of which, at that period, were Scottish Jesuits. Lithgow was saved by lying hid for three days on the top of a palace, and afterwards leaping the walls of the city, assisted by a countryman serving the Earl of Tyrone. Forgetting his deliverer, and mindful only of the sanguinary Jesuits, Lithgow gives vent to the bitter axiom, that "in these parts a man can find no worse enemy than his national supposed friend."

On his escape, our traveller proceeded to Naples, and thence to Loreto, the site of the famous shrine of the church of Rome. Near Loreto, a little scene took place, strikingly characteristic of the place and time, and evincing the strength of Lithgow's strange determination to avail himself of no other conveyance than his feet on his journeys. He overtook a coach containing two gentlemen and two ladies, "who, when they espied me, saluted me kindly, inquiring of what nation I was? whether I was bound? and what pleasure I had to travel alone? After I had to these demands given satisfaction, they entreated me to come up into the coach; but I thankfully refused, and would not, replying, the way was fair, the weather seasonable, and my body unwearied. At last, they perceiving my absolute refusal, presently dismounted to the ground, to recreate themselves in my company; and, incontinently, the two young unmarried dames came forth also, and would, by no persuasion of me, nor their familiars, mount again, saying they were all pilgrims, and bound to Loreto, for devotion sake, in pilgrimage, and for the penances enjoined to them by their father confessor. Truly, so far as I could judge, their penance was small, being carried with horses, and the appearance of their devotion much less."

After witnessing the barefooted processions of his chance-companions of the "coach," and hundreds of other pilgrims, through the streets of Loreto, Lithgow proceeded to Ancona, and thence by sea to Venice, where, after witnessing the horrid spectacle of a man burnt at the stake, our hero took shipping for the Grecian islands.

In these isles Lithgow met with many adventures. In the island of Lesina a marvel came in his way, of the very kind which used to delight the hearts of the old travellers. This was a child born with one pair of limbs to two trunks and two heads, "of one bigness, but

different in phisnomy." On leaving the island which contained this "marvellous mishapen creature, with the sorrowful old man, its parent," Lithgow was threatened with a heavy misfortune. The little merchant vessel in which he sailed was pursued by a Turkish galley, and the merchantman's captain, and sailors, having but few arms on board, had almost resolved to "render rather than fight, being confident their friends would pay their ransom, and so relieve them. But I, the wandering pilgrim, pondering, in my pensive breast, my solitary estate, the distance of my country and friends, could conceive no hope of deliverance." This fear roused Lithgow to exertion. He addressed the crew and passengers, and, by his bold and inspiring language, encouraged them to resistance, which, with the aid of a tempest, proved successful. In this affair our traveller received a wound, which was cured at Zante, from which place he passed into the Morea. His means must have been at a low ebb at this period, if we may judge from a description of his condition, as the following:—"At Argos I had the ground for a pillow, and the wide fields to be a chamber; the whirling windy sky to be a roof to his winter-blasted lodging, and the humid vapours of cold nocturnal (night) to accompany the unwashed-for bed of his repose." As if purposely to multiply us respecting the state of his finances, however, he tells us, almost immediately after this picture of destitution, that on going to Cana, "having learned of the thieves' road I had, I was advised to put my money in exchange," which was done just in time: "for scarcely (says he) was I advanced twelve miles on my way when I was beset on the skirt of a rocky mountain with three Greek murdering renegades and an Italian banditto, who, laying hands on me, beat me most cruelly, robbed me of all my clothes, and stripped me naked, threatening me with many grievous speeches." Some letters of recommendation which Lithgow had with him from divers princes of Christendom, "and especially the Duke of Venice," had an effect on the Italian thief, and he moved the others to spare the traveller's life. They were persuaded to do so, and "also (says the poor wanderer) they restored back again my pilgrim's clothes and letters, but my blue gown and baggins they kept. Such, also, was their thievish courtesy towards me, that, for my better safeguard in the way, they gave me a stamped piece of clay, as a token to show any of their companions, if I encountered any of them; for they were about twenty rascals of a confederate band, that lay in this desert passage." The bruised and plundered pilgrim had another narrow escape before he closed his eyes that same night. He walked onward from the scene of the robbery to an inhospitable village, where he could get neither meat, drink, lodging, nor any refreshment, and where he was saved from a fresh attempt on his person by a "secret sign from a compassionate woman," which made him fly to a cave by the sea-side, where he lay till morning with a "fearful heart, a crased body, a thirsty stomach, and a hungry belly."

Amid all his sufferings and wanderings, Lithgow, to his honour, always strove to do good to others, and indeed carried this feeling to so Quixotic an extent, as sometimes to involve himself in most serious danger. At Cana, for example, he met with a young French gentleman of Languedoc, who, for having been present at a brawl in Venice, had been sent to the galleys for life; and, being a Protestant, received much harder usage than common from those around him. Such was the story told to our Scot by the Frenchman, who was permitted to go ashore every day, with irons on his limbs, and a keeper with him, while the galleys lay off Cana. Lithgow was moved to compassion, and contrived one day to liberate the captive, by dressing him in women's clothes, and dosing his keeper with wine. The escape, and the chief actor in it, speedily became known to the galley-officers, but the Frenchman was out of their reach, and our hero, assisted by some English soldiers, found refuge in a monastery, from which he did not stir till the Venetian galleys were gone from the coast. Lithgow, it may be observed, seems to have had a remarkable knack at conciliating friendship; in every emergency, some one or other started up to yield him assistance.

After various other adventures encountered, as well as other good acts done, in Greece, Lithgow went to Constantinople, where he met with rather an unpleasant reception. In leaving the boat which conveyed him thither, he was saluted by the master with these valedictory words, *Adieu Christian!* "There were four French renegades standing on the quay, who, hearing these words, fell desperately on me, blaspheming, and throwing me to the ground, beat me most cruelly; and if it had not been for my friendly Turks, who leaped out of their boat and relieved me, I had, doubtless, there perished." Our traveller recovered from this abominable attack under the care of Sir Thomas Glover, the English ambassador, who most "generously and courteously" entertained him for three months. There is every probability that the ambassador also replenished the traveller's purse, and, indeed, it speaks much in Lithgow's favour to have been countenanced by such a man.

The Holy Land was the next scene of the restless Scot's peregrinations, and adventures were as rife here as in Greece. At Jerusalem he joined company with a party of six German gentlemen, and with them and others formed a caravan to travel across the Desert to Grand Cairo. So great were the sufferings undergone amid the parched sands of the wilderness, that

three of the Germans perished, "having tumbled down from their beasts' backs stark dead, suffocated with the vigorous sun." When the survivors reached Cairo, death still hung on their skirts, though shrouded in a new garb. Lithgow lodged in the same house (that of the Venetian consul) with the three remaining Germans, and "here (says Lithgow) the Germans and I had great cheer, but they far the greatest, daily swallowing down of strong Cyprus wine, without mixture of water; which still I entreated them to forbear, but they would not be requested. The season being cruel hot, and their stomachs surfeited with burning wine, upon the fourth day, long ere noon, the three Germans were all dead." This event had most important consequences as far as our hero was concerned, making him for the time quite at his ease in money matters. He had won the affection of the unfortunate Germans, so far that the last survivor among them, the heir of all the others, made Lithgow his heir. The Venetian consul laid claim to the property of the deceased, but our traveller succeeded in rescuing the greater portion of it from him, by the aid of the Pacha of the city. Nine hundred and forty-two zechins of gold, besides rings and other things of price, fell thus accidentally into Lithgow's possession.

From Cairo the wandering Scot proceeded to Alexandria, whence he passed, by way of Malta, to Sicily and Italy, and afterwards journeyed on foot to Paris. After a short stay there, he came over to England, was introduced to the king (James I.) and royal family, and presented to them "certain rare gifts and notable relics brought from Jordan and Jerusalem." Our hero, however, seems to have been incapable of resting any length of time in one spot. In the year following his arrival in London, where he had printed the first account (dated 1614) of his travels, he set out on a second excursion, in the course of which he again passed over a great part of Europe, and perambulated Barbary, Morocco, and others of the African states. On this long peregrination he met as usual with many curious adventures, one of which shows us, that when a windfall came in his way, even of a questionable kind, he was not very scrupulous in availing himself of it. In a lonely spot in Italy, he lighted on the warm corpses of two young gentlemen who had just killed each other in a duel. Their purses and rings Lithgow carried off, moralising the while in this manner: "Well, in the mutability of time, there is ay some fortune falleth by accident, whether lawful or not, I will not question. It was now mine that was last theirs; and to save the thing that was not lost, I travelled that day thirty miles farther to Terra Nova."

On his return home a second time, Lithgow found himself an object of interest and curiosity to his countrymen. Profiting by this feeling to obtain recommended letters from King James, addressed to all "kings, princes, and dukes," the restless traveller again, in 1619, took to the road. On his former journeys he had suffered many hardships, but on this occasion he was destined to undergo such trials as never man, perhaps, but himself, endured and survived. Having passed over the greater part of Spain and Portugal, he arrived at Malaga, and was arrested by the governor as a spy. After lying forty-seven days in a frightful dungeon, under treatment which reduced his body to a miserable state of debility, Lithgow, who still protested his innocence, was tortured on the rack. The horrible cruelties attendant on this process are described by the poor sufferer most minutely, but the details are unfit for repetition. Suffice it to say, that the victim came out of the hands of his tormentors with his limbs fractured, their sinews burst asunder, the lids of his knees crushed, the flesh on many parts cut to the bone, and his whole body, in short (as he describes it), "broken, bloody, cold, and trembling." In this condition, though still asserting his innocence, he was loaded with irons, and thrown on the bare damp floor of his dungeon. What a condition his body, covered with raw wounds, and incapable of the slightest motion, fell into, may be conceived. Finding that Lithgow would not confess himself, and could not be proved a spy, the governor, upon the ground of some reflections in the traveller's papers, handed over the mangled victim to a new power—the Inquisition. Fresh tortures followed. The monsters in whose power the sufferer now was, among other torments, forced great quantities of water down his throat, hung him up by the heels, and beat the fluid out of him! Lithgow maintained, through all, his firmness, and held fast by his faith. Relief came at length. In spite of the care taken to conceal it, the English of Malaga heard of his situation, and forced him out of the Spaniards' hands. Being put on board a vessel, Lithgow received every attention, and was conveyed to England. When he arrived there, being still almost beyond hope of recovery, he was exhibited, lying on a bed, to the king and court. Though James had not spirit enough to avenge the traveller's injuries, he had compassion on the victim, and maintained him, during his tardy recovery, at his own expense. Lithgow regained much of his wonted health, "although (as he says) my left arm and crushed bones be incurable."

William Lithgow made many attempts, and in various ways, to procure redress for the cruelties inflicted on him, but the duplicity and subtlety of the Spanish ambassador of the day, Gondomar, rendered all these endeavours futile. The further particulars of our hero's life are but little known. He attained

to a considerable age, having published an account of the siege of Buda in 1637, when he must have been in his fifty-fourth year. His latter days appear to have been spent in his native parish of Lanark, in the churchyard of which he lies interred. No stone exists to mark the spot, where one so restless in life came to his rest at last.

NOBODY HAS ANY MONEY.

A QUAIN friend of ours, who often hits upon strange truths, once made the remark, that there are few people in this world who ever have a five-pound note. Nothing could well look more absurd; and yet, when one inquires, and for a time patiently considers, it is surprising how just the observation appears. Many have large possessions, large stocks, large incomes, and seem to be very flourishing people; but, somehow, the possessions are apt to be mortgaged, the stocks to be in great part on credit, and the incomes to be inferior to the expenditure—either there is too much credit given or too much credit taken; somehow or other it so occurs, that there is extremely little loose money in their hands—very few have a five-pound note quite at leisure. The money affairs of mankind in fact go on by a sort of necessity, without their having much will in the matter. Great transactions are carried on by some; their names are associated with great sums of ideal money in ledgers and bill-books; but, as private particular persons, they seldom have a five-pound note in its tangible bodily form, within their pockets. The whole is done by Dr and Cr, or at the utmost they are only favoured by the gold spirit with a kind of how-d'ye-do-good-bye sort of acquaintance. It is a mere vision, which passes before them, and is gone. "Siller's just a sicht," said an old man in a Scotch country town—and nothing can be more true, for, generally, before it is gained, it has been lost. Let no man, accustomed to think himself poor, believe that the people he is accustomed to think his betters, are in many instances rich. There is scarcely such a thing as a really rich man. We have known a little of the apparent rich in our day, and we can say that scarcely one of them ever has any money. Many a man of old descent and titled name keeps a splendid house, and seems to know of want only by name; yet, even here, money is a plague—there is no getting it, no keeping it. Under all the external splendour, there are dreadful emergencies, occasionally, for a very little of this cuckoo-like thing, so often heard of, but seldom seen. If there were a general exposure of "circumstances" amongst men, what astonishing states of things would appear! How many would be found to have pinching shoes who usually seemed to move in velvet slippers! What mean struggles for small sums would appear, where usually there seems to be a sovereign contempt for large ones! It would then be seen how few people are accustomed to find themselves in free and unrestrained possession of a five-pound note.

It is this universal non-presence of money which has given occasion to the prevalence of credit, which in its turn re-acts, and almost banishes coin from the list of things that be. Every body is a little behind; no one can pay for anything as he purchases it; he must be put under a gentle compulsion in order that his wealth may exude from him in a tangible form. Hence the bill system, and hence magnificent transactions are achieved on little slips of paper, and a man is only wealthy, if he is wealthy, in arithmetical figures. How different it was of old, when misers, if we are to believe contemporary literature, were accustomed to keep hoards of actual gold in their closets, which it was the chief solace of their lives to count over and to hug. The character of the miser is one of which we now hear little, and no wonder. There is no longer any money to become the object of that passionate regard which the misers felt for it. The idol has perished, and the worship has necessarily ceased.

The fact that nobody has any money, is one of much importance. The reverse is generally believed, and the consequence is, that we often do great injustice to each other. Often we suppose him to be affluent and scrubbly, who is simply destitute of the wherewithal. Often we think, if we were as well off as such a one, we should be glad to do such and such acts of benevolence, when, if we were like them, we should be obliged to act in exactly the same way. Our whole ideas of the actions and general behaviour of our neighbours would be much corrected, if we were to come to a general understanding that no one has any money, which is neither more nor less than the truth. Our notions of our own station would also be greatly improved. At present, seeing people living in better style than ourselves, we are very apt to envy them, or at least to afflict ourselves with vain wishes that we were as they; whereas, if it were known, as it ought to

be, that none of these people have any money more than ourselves, we should be apt to regard them rather with a brotherly compassion, and to hold ourselves content with our own circumstances. And not only this, but if, while making sure that all these people are troubled and harassed for want of the large sums necessary to support their ostentatious expenditure, we were to endeavour to restrict our own outlay, so that we had a little at all times to spare, wherewith to help a neighbour at a strait, or provide against our own evil day, we should be turning the truth to a direct practical advantage, of the greatest consequence to our peace of mind and general welfare.

THE FLOWER GARDEN.

A PRETTY little work, with the title of "The Flower Garden," is now publishing in parts in London, and has just come under our notice. It purports to be a floricultural guide to amateurs in the management of their gardens, whether great or small; directing them in the choice of sorts of flowers and shrubs, how to lay out their grounds advantageously and pleasingly, and, generally speaking, giving them a deal of useful information in a simple intelligible form. We wish that this elegant and cheap production may fulfil the objects which the writer professes to have in view. There is a great want of some good accessible book on flower garden management, now that so many persons of both sexes take pleasure in botanical, particularly floricultural, pursuits. There is at present much bad taste in gardening, which we should like to see corrected. We wish to see forest trees banished from the front plots of town villas, where they are entirely out of place, for there should be no tall trees near houses, to keep out sun and air; and we are equally desirous of seeing less artificiality and a little more nature—not nature tortured, but nature in her own elegant simplicity, as far as is consistent with circumstances—in our gardens and pleasure-grounds.

In attempting, however, to dismiss artificial nature, and to introduce natural nature into gardens—and this is the tendency at present—much mischief may be done. A garden is not a wild field or a hill: it is a select spot of ground, in which the beauties of the vegetable kingdom are to be advantageously disposed according to rules of art, in order to produce the greatest possible pleasure in the mind of the refined beholder; and to do this, it is not necessary to conceal that it is a garden. How far art should be employed to fashion the roughness of nature, is the great difficulty in laying out and managing pleasure gardens. Almost every different nation has had its own rules on the subject. The writer of the book before us gives a brief outline of the more conspicuous national styles, which may be abridged, as follows:—

THE ITALIAN STYLE.—This style of gardening, though it be not now prevalent, may still be seen about some antique places, and is characterised by one or more terraces, sometimes supported by parapet walls, on the coping of which, vases of different forms are occasionally placed, either as ornaments, or for the purpose of containing plants. Where the ground slopes much, and commands a supply of water from above, jets-d'eau and fountains are introduced with good effect. If judiciously managed, this style is excellently adapted for the display of climbing plants, which are to be trained on the terrace walls, while others are planted at the base.

The most celebrated garden of Italy was that which the younger Pliny had at his Tusculan villa, and has described in his letters:—"The inner circular walks," he says, "several in number, enjoy an open exposure, and are perfumed with roses, correcting, by a pleasing contrast, the coolness of the shade with the warmth of the sun. When arrived at the end of all these winding alleys, you come out into a straight walk, that breaks away into a variety of others, divided in some places by grass plots, in others by box-trees, cut into a thousand shapes; some forming the letters of my name, and others the name of my gardener; while here and there little obelisks rise, intermixed, alternately, with fruit trees. Now and then, in the midst of a plot, improved with all imaginable art, you meet, on a sudden, with a spot of ground, wild and uncultivated, as if transplanted hither on purpose. The middle space is adorned on both sides with dwarf plane-trees, beyond which is a walk interspersed with smooth and twining acanthuses, where the trees are also cut into a variety of names and shapes." There were terraces besides, and a sloping lawn, fountains, alcoves, and summer-houses; so that nothing but a parterre was wanting to render this exactly like a French or a Dutch garden. This style of pleasure garden, however attractive it may prove in some situations, cannot well be imitated in this country, myrtle and orange-trees forming the glory of the Italian garden.

THE FRENCH STYLE.—This is a partial modification of the Italian style, and was in vogue a century ago—representing formal walks, labyrinths, fountains, groves, statues of heathen gods and goddesses in profusion, cut and tortured hedges, and gaudy flowers of all sorts. The gardens of Versailles and the Thuilleries are the best specimens. Cardinal Richelieu's gardens at Roule are thus described by Evelyn:—"They are so magnificent, that I doubt whether Italy has any exceeding them

for varieties of pleasure. The garden nearest the pavilion is a parterre; having, in the midst, divers brass statues, perpetually spouting water into an ample basin, with other figures of the same metal. But what is most admirable is, the vast enclosures, and a variety of ground in the large garden containing vineyards, cornfields, meadows, groves (whereof one is of perennial greens), and walks of vast lengths, so accurately kept and cultivated, that nothing can be more agreeable. Here are also fountains that cast water to a great height; and large ponds, two of which have islands, for harbour of fowls, of which there is great store. One of these islands has a receptacle for them, built of vast pieces of rock, near fifty feet high, grown over with moss, ivy, &c., shaded, at a competent distance, with tall trees; in this the fowls lie and breed. We then saw a large and very rare grotto of shell-work, in the shape of satyrs, and other wild fancies. At going out, two extravagant musketeers shot us with a stream of water from their musket barrels." Latterly, the French have been abandoning this antique nonsense, and have been adopting the modern English style.

THE DUTCH STYLE.—All the extravagances of the Italian and French styles are concentrated and rendered still more extravagant in the Dutch style. The leading character of this style of gardening is rectangular formality, and what may sometimes be termed clumsy artifice, such as yew-trees cut out professedly in the form of statues, though they require a label to inform the observer what they mean to represent. The box, hollies, and other trees, which we occasionally see trimmed in the form of cheeses, either single or piled one above another with diminishing diameters, are in this style. The taste for these fancies still lingers among suburban amateur gardeners, notwithstanding the ridicule with which it has been so unsparingly treated by the press. We have only to say, that we have no wish to oppose the Dutch style, should any of our readers choose to adopt it; but it will be indispensable, if evergreens are to be trimmed into the form of mops and cheeses, that the compartments correspond in formality of aspect, nothing being more offensive to the eye than incongruous mixtures of styles. The parterres which require our more immediate notice are, perhaps, still more fanciful than those of the French, intricacy and finality forming their chief characters; at the same time, amidst the most complicated figures, geometrical exactness is carefully preserved.

M. Bertram's gardens, at Bruges, as described by Neill, are laid out in the old Flemish style, with regular serpentine walks, berceaus of lime-trees, having openings like windows, and with long straight walks terminating in studied vista views. Where the straight walks cross each other, at right angles, the centre of the point of intersection is shaped into an oblong parterre, resembling a basket of flowers, and containing showy geraniums, in pots, and gaudy flowers of a more hardy kind, planted in the earth. The little lawns near the mansion-house are decorated with many small plants of the double pomegranate, sweet-bay, laurustinus, and double myrtle, planted in large ornamented flower-pots and in tubs. These plants are all trimmed with a stem three or four feet high, and with round bushy heads, after the manner of pollard willows in English meadows. The appearance produced by such a collection of plants is inconceivably stiff to an eye accustomed to a more natural mode of training. Eight American aloes, also in Dutch flower-pots, finish the decoration of the lawn, and harmonise very well with the formal evergreens.

The principal ornament of the place consists in a piece of water, over which a bridge is thrown. At one end of the bridge is an artificial cave, fitted up like a lion's den; the head of a lion cut in stone peeping from the entrance. This, and some other things, are in very bad taste. At every resting-place, some kind of conceit, or practical joke, is contrived to surprise the visitant. If he sit down, it is ten to one but the seat is so constructed as to sink under him; if he enter the grotto, or approach the summer-house, water is squirted from concealed or disguised fountains, as it is at Chatsworth, and he does not find it easy to escape a wetting. The sun-dial is provided with several gnomons, calculated to show the corresponding hour at the chief capital cities of Europe; and also with a lens, so placed, that, during sunshine, the priming of a small cannon falls under its focus, just as the sun reaches the meridian, when, if the powder be sufficiently dry, the cannon is discharged.

THE ENGLISH STYLE.—It was at one time the practice to lay out gardens in this country after the manner of the French, Italian, and Dutch styles, but in modern times a complete change has been effected, though not always in conformity with sound taste. "It is generally understood (says the author from whom we quote) that the style termed English in gardening consists in an artful imitation of nature, and is consequently much dependent on aspect and accessories. In the true English style, accordingly, we have neither the Italian terrace, the French parterre, nor the Dutch clipped evergreens. The most natural garden of this kind which I ever observed was that of the late distinguished botanist, Mr Templeton, near Belfast, in which the whole surface was turf, and the plants growing thereon all intermixed. It is obvious, however, that it would require very extraordinary care and attention to render such a mode of cultivation even moderately successful, while for a

flower garden it could never exhibit the beauty which a more artful and less natural disposition would ensure. The art of gardening, indeed, like painting or any other fine art, requires the imitation of nature not to be too close, otherwise a contrary effect will be produced to the one intended; for the flower gardener who should imitate nature so closely as to allow grass and weeds to spring up in all their natural luxuriance amongst his choice flowers, would be very like the painter who would paint every individual leaf of a tree, and every brick of a building. The pretended adherence to nature, therefore, is wholly a style of conventional artifice, not so stiff and formal, indeed, as the Italian terraces, the French parterres, or the Dutch clipped evergreens, but still strictly artificial.

"Places," says the eloquent Mr Wyndham, most correctly, "are not to be laid out with a view to their appearance in a picture, but to their use and the enjoyment of them in real life; and their conformity to these purposes is that which constitutes their true beauty. With this view, gravel walks, neat mown lawns, and, in some situations, straight alleys, fountains, terraces, and, for ought I know, parterres and cut hedges, are in perfect good taste, and infinitely more conformable to the principles which form the basis of our pleasure in those instances, than the docks and the thistles, the litter and disorder, that may make a much better figure in a picture."

Those who are partial to the old English style of flower beds, which is similar to the French, adopt, for the most part, an oblong or oval, about as long again as it is broad, placing it in a level open spot in front of the house, greenhouse, or conservatory. On laying this out, a long bed or border of earth is formed all round for a boundary, and the space within this is traced out into various partitions, and artfully disposed into different figures corresponding to one another. These figures consist of ovals, squares, triangles, circles, scroll-work, and various other devices, according to fancy. All these are formed either by lines of dwarf box, with intervening alleys and tracks of turf, sand, fine gravel, or small shells, and sometimes entirely of verges of fine turf disposed into wide or narrow compartments, as the figure may require. The several partitions must be planted with choice low-growing flowers, for any tall or large plants will tend too much to hide the form of the whole, and to mar its regularity, when that conforms to the taste of the owner. Some tastes would prefer this regularity broken by plants of various heights.

Unless managed with great skill, the intermingling of flower beds, on the lawns adjoining villas, at present so fashionable, is more apt to produce a bad than a good effect, by sacrificing the requisite breadth and repose, and injuring what it is intended to adorn. As it is not the design of this work to prescribe any particular style, though leave is taken to point out what are considered incidental mistakes of detail, we may remark, after Mr W. S. Gilpin, that in laying out lawns or turf with beds of flowers, attention must be paid to avoid the spottiness which will result from placing a bed wherever room can be found for it; on the contrary, the beds should be treated on the same plan of arrangement as the shrubs which they are intended to accompany. The glades of lawn must not be destroyed by scattered beds of flowers crossing them in all directions, though a bed may sometimes be advantageously introduced to break the continuity of the line of shrubs, and relieve by brilliancy of colour their more sober tone. Baskets and picturesque flower-stands may also be employed to relieve the flat surface of the masses, but these must not be introduced too profusely.

The flowers, and flowering shrubs, in the groups introduced on lawns, should consist of the most showy sorts, of a middle height, such as crown imperials and peonies for the early summer, and standard roses, lilies, dahlias, salvia, and chrysanthemums, for the more advanced season, disposing each sort in such a manner as to have a successive bloom, at proper distances, in every month.

The exterior, where it approaches the shrubberies, may be planted with the larger hardy plants, and the area within, whatever may be its extent, surrounded or intersected with gravel walks, traced in easy and flowing lines, if at a distance from the building; but when near, ranging with the architecture. The interior should be laid out with as much regularity of manner as the effect intended to be produced will admit, so as to afford convenience for the cultivation of the flowers, and produce the most striking variety when they are in bloom. Where regularity is more studied than ornamental effect, the whole area within the walk around the boundary may be divided into straight or diverging borders, from some of the principal points of view, or into plain four-foot wide parallel beds, with two-foot alleys between them; but where the flower garden is connected with a building, whether it be a garden structure or dwelling-house, the principal front of the building usually forms a point of support, with reference to and from which all other features of the ground should take their general character.

No principle, indeed, can be less liable to accidental exceptions than, that the flower beds should correspond with the character of the house, and the extent and accessories of the contiguous ground, keeping the walks and borders straight, near a regularly built manorial house, and more irregular when adjoining a Gothic structure.

Respecting the extent and disposition of a flower garden, the arrangement is rather a matter for the exercise of fancy, and as convenience allows, than for calling for the application of refined taste. There is no written law to guide the designer; so that, if keep within the bounds of propriety, and avoid ingenuity in the direction of walks—in the forms of beds and borders—and in the stations chosen for various plants, all is as it should be, and as much will be employed as will conduce to comfort and convenience; while all the pleasing forms of vegetation will be exhibited as 'growing in their native bed.'

Some special directions follow, but as they refer to drawings, we must bid the reader consult the work itself for them.

PROGRESS OF TURKISH IMPROVEMENT.

Those who feel pleasure in contemplating the progress of national and individual improvement, will be gratified in perusing the following passages, relative to the enterprising reforms effected by the Sultan Mahmoud, which we quote from an able article on Turkey in the fourth number of the Dublin Review:—

"Mahmoud has suppressed the sanguinary habits of the Turks, although at the expense of their martial prowess, and, tyrant and murderer as he is, made himself so essential to the welfare of his country, that scarcely could exist without him. Fanaticism is a match for science, nor can the weapons of the seventeenth century be of any avail in the nineteenth. Mahmoud only anticipated an event which was inevitable when he volunteered to impose upon his subjects a code which they must, sooner or later, have adopted perforce. Mahmoud does not correspond with the vulgar idea of an Eastern despot, for his actions are neither conceived by caprice, nor executed in the madness of passion, he is invariably prompted by cool calculation, and becomes the natural consequences of an undeviating line of policy. We will state the present progress of the stupendous work of Turkish improvement.

In the first place, the military government established by the Janissaries in the capital no longer exists, but in its stead an effective and regular police has been organized. This police is not only sufficient to prevent disturbances, but, from the extremely peaceable character of the inhabitants, is seldom obliged to display its full force. While possessing a moral influence unknown to similar bodies in Europe, it neither intrudes into the privacy of domestic life, nor sets spies to overhear the conversation of men. Individual liberty is more respected in Turkey than in France, while the conspiracies and assassinations in the latter country quadruple those known in the former. Domiciliary visits, the absurd system of passports, and the arbitrary imprisonment of suspected persons, are none of injustice alike unknown to the spirit and practice of Islam.

Secondly, Mahmoud has successfully applied his reformed hand to the revenue, and introduced salutary regulations into its administration. The evil existed in the mode of collecting the taxes, rather than in the nature of the taxes themselves, for the only burdens the subjects had to bear were a property-tax, assessed by mutual agreement between the government and the chiefs of each municipality, together with kharatch, or poll-tax, which is a substitute for service, and only levied on those who are exempt from bearing arms. Neither trade nor manufactures, conveyance of land, nor exchange of personal property, are shackled by duties, stamps, and the abstract forms which impede the circulation of wealth in other states; but exactions and abuses had crept in and encumbered a system which, in its original purity, did not oppress the people, while it amply supplied the treasury. By putting an end to the pernicious system of farming the taxes, Mahmoud has destroyed the chief source of oppression in the pashaliks, while he has increased the amount of the revenue.

Thirdly, Mahmoud has waged incessant war on the lawless hordes who interrupted the peaceable habits of industry, and, by dint of perseverance, has cleared the country of the thieves who formerly infested it. The feudal chiefs have fallen, the people have been disarmed in the towns, and murders and robberies are now of more rare occurrence in Turkey than in most countries in Europe.

Fourthly, The difficulty of attending to all parts of this overgrown empire, has been diminished by the loss of some of the more distant provinces, and the principle of self-government adopted in others. Prince Milosh in the north, and Mahomet Ali in the south, enjoy a higher authority than is generally accorded to delegated powers; but the distinct character of Servia, as well as Egypt, require a separate administration, as also grant discretionary power in their governors. Under the immediate care of these active princes, their respective pashaliks are advancing in order and civilisation, while Ibrahim Pasha, in Syria, is effecting the very reforms which the Porte has adopted nearer home.

Fifthly, National and religious prejudices are daily disappearing, and the fanaticism which once distinguished the followers of Mahomet, has given way to an enlightened spirit of toleration. Frequent fasts and distant pilgrimages suited the wandering tribes in the barren deserts of Arabia, but accord ill with the luxurious nomads who dwell in the midst of plenty on the rich cultivated banks of the Bosphorus. Aware of this, Mahmoud studiously neglects those observances which prevent the improvement of his subjects, and has fearlessly broken through the pale of antiquated usages. Religious fanaticism, if not kept alive by controversy, or roused to energy by persecution, sinks into a state of inaction, which, while it seems to be a healthy repose, is often the stealthy approach of death. Mahomedan zeal has slept so long that it is unwilling to be disturbed in its slumbers, and, like a man overcome with cold, it may indulge in the deadly stupor till the vital spark itself becomes extinct. The Koran itself is an equitable though ill-arranged code of

and when weeded of a few absurd forms, and several interpretations, can offer no serious impediment to the civilisation of its followers. The law of inheritance is distinctly laid down, and a more just division of property has seldom been invented. Charity and almsgiving are so strongly inculcated by the Mahomedan religion, that the natural habits of the people supply the place of a defined poor-law. The duties between parents and children, man and wife, master and servant, are distinctly traced, and generally well observed by the Turks. Neither in the spirit of the religion, nor in the natural disposition of the people, can any obstacle be found to the introduction of those graces and refinements which form the adornment as well as tie of the best regulated societies.

Sixthly. Until the reign of Mahmoud began, powerful passions were induced to revolt by the weakness displayed in bringing them to punishment; but since he has mounted the throne, pasha and bey have alike gone down before his persevering attacks. Mahomet Ali alone has escaped: in all other revolts, whether against Greeks or Albanians, the pasha of Scutari or the pasha of Bagdad, Mahmoud has been the same inflexible, uncompromising avenger. Severity was necessary to quell the almost universal spirit of insurrection which surrounded the Ottoman throne when the present sultan ascended it; but now, since order is generally restored, we hope that the remainder of his reign will not require those violent measures which have marked its commencement.

Seventhly. Recent wars, and the active mind of the sultan, have roused the Turks from the indolence, ease, and effeminacy, which they had adopted from the Greeks, in exchange for the hardier and more manly qualities of their ancestors. Curiosity, a thirst for knowledge, and the love of travel, are beginning to evince themselves in the youth of Turkey. The bath and pipe are no longer their only idea of a terrestrial paradise, but science, and the graces of refined society, have already become objects of ambition among the higher classes of Osmanli. The sultan's spirit of enterprise has given a fresh impetus to the national mind; and, kept alive as it is by his exertions, there is no fear of a retrograde movement. New customs have already taken deep root in the soil, and all traces of discarded systems are fast disappearing. The young recruits are growing up into practised soldiers, and many of those who were sent to study in foreign lands, have returned to instruct their own.

Eighthly. Education, which was never entirely neglected in Turkey, is now generally attended to by government. A number of schools, both military and civil, have been recently opened, and one or two well-written newspapers appear weekly in the capital. The fine arts, as well as the useful sciences, have found a patron and promoter in the sultan. Painting and music have been, for the first time, introduced amongst Mahomedans, and architecture, the most sublime as well as most useful of the arts, is now engaging his attention. A stranger, on his first arrival in a foreign country, judges of a nation's grandeur by its public monuments, and the Turks suffer in the opinion of many on account of their poverty in this respect. The palaces of the sultan are neither remarkable for their taste nor solidity. The seraglio, like the Kremlin, is rather a quarter of the city than a regal castle; while the other royal residences are, with a solitary exception, built of wood. The private houses, streets, bazaars, and quays, are poor both in material and ornament. The mosques alone lift their domes and minarets above the rest of the city, like the emblems of eternity amongst the fragile monuments of mortality. Plans of regular streets and open squares, designs for palaces and government offices, as well as roads throughout the country, and bridges where only fords now exist, are already on paper, and likely soon to be put in execution.

With a people thus daily increasing their wants, and a government anxious to promote improvement, a commercial nation like England is bound to preserve a close and friendly alliance. Every reform of the sultan opens a new market for British manufactures. Articles of European invention, hitherto unused in Turkey, are daily coming into demand. The clothing of the army, the establishment of a press, the opening of the carriage-roads, and a new fashion in furniture, have given additional employment to English artisans, and brought to their masters a corresponding remuneration. Turkey is not, as some people would vain believe, crumbling to pieces; her power, on the contrary, is yearly becoming more widely and consolidated: her people are not sunk in barbarism, nor are her fertile fields uncultivated. Russia knows full well the germs of wealth and power which exist in the Ottoman empire; but in England a mist of ignorance had so completely clouded the subject, that Mr Urquhart's book (*Russia and Turkey*; Ridgway, London) may be considered as the first ray of light which broke through the gloom.

We hope some subsequent writer will explain what constitutional provision has been made by the sultan for supporting his system of improvement and good order, in the case of his death.

SCHOOLMASTERS IN THE NAVY.

The following useful piece of information was published in the *Edinburgh newspaper*, some time ago, and has appeared to us worthy of receiving a more extensive circulation. We hope that the publicity which we give it, will aid in bringing it under the notice of the parties for whose benefit it is intended.]

It is not generally known, that, with the view of introducing a superior class of schoolmasters into the Navy, the Board of Admiralty has recently placed these officers upon such a footing as may induce young men of respectable talents and attainments to enter the service. Hitherto the situation of schoolmaster on board a man-of-war has been such as no gentleman could willingly retain. He was allowed no separate cabin—he did not mess or associate with the officers—he was not permanently incorporated with the Navy, being engaged only for a particular ship, and liable to be cast adrift without profession or resource when she might be paid off.

Under the system which has now been introduced,

the schoolmaster will be regularly admitted upon the establishment of the Navy, and when unemployed, will be entitled to a low rate of half-pay, similar to that of assistant-surgeon; but as it is intended to limit the number of schoolmasters as nearly as possible to the actual demands of the service, few will now remain unemployed, except during the short intervals between paying off one ship and commissioning another. He will be allowed to mess with the lieutenants, and to have a separate cabin of his own, and a rank will be assigned to him with the officers. The pay in all ships will be raised to that of first-rates, about £91 per annum; and a fee of £5 a-year will as formerly be received from each unpassed midshipman and volunteer of the first-class on board, which, in a first-rate, may be estimated to produce rather better than £100, and in a sixth-rate from £30 to £40 a-year, in addition to the pay; thus making the income of the schoolmaster range according to the class of ship, from £125 to £160 a-year.

Fair classical attainments, a sound knowledge of mathematics, and of the principles of astronomy and physical science, will be required as the indispensable qualifications in a schoolmaster; and before he can be admitted to the service, he will pass an examination on these branches of science, and in their professional application. As it cannot be expected, however, that gentlemen whose studies have not been specially directed to the subjects of naval instruction can be sufficiently familiar with its practice and professional objects, arrangements will be made by which those who are about to enter the service as schoolmasters, will have an opportunity of preparing themselves, by a few weeks' study on board H.M.S. *Excellent*, at Portsmouth, in the principles of navigation, gunnery, and surveying, and in becoming acquainted with the nature and adjustment of the various instruments in use.

Although it has not been thought advisable, in the outset of the new system, to require a knowledge of the French language, or of the principles of drawing, as indispensable qualifications, it is yet felt to be very desirable that our naval schoolmaster should be enabled to give instruction in those branches of education; and there can be no doubt that gentlemen of superior attainments will usually be preferred to the largest ship. It is somewhat remarkable, that, whilst the advantageous opening thus afforded for young men to enter the Navy as schoolmasters, has attracted notice in the English universities, and a gentleman who had taken a wrangler's degree at Cambridge, has recently been appointed to the flag-ship for the Mediterranean, it has been entirely overlooked in the universities of Scotland, where it might have been expected that many candidates for these appointments would have been found.

PADDY'S STORY ABOUT A FOX.

[From *Lover's Legends and Stories of Ireland*.]

"PADDY," said the squire, "perhaps you would favour the gentlemen with that story you once told me about a fox?"

"Indeed and I will, please your honour," said Paddy, "though I know full well not one word iv it you believe, nor the gentlemen wont either, though you're axin' me for it; but only want to laugh at me, and call me a big liar, whin my back's turned."

"May be we wouldn't wait for your back being turned, Paddy, to honour you with that title."

"Oh, indeed, I'm not sayin' you wouldn't do it as soon formin' my face, your honour, as you often did before, and will again, and welkin—"

"Well, Paddy, say no more about that, but let's have the story."

"Sure I'm losin' no time, only telling the gentlemen before-hand that it's what they'll be callin' it a lie, and indeed it is uncommon, sure enough; but you see, gentlemen, you must remember that the fox is the cunning'ist baste in the world, barrin' the wren."

Here Paddy was questioned why he considered the wren as cunning a baste as the fox.

"Why, sir, because all birds builds their nest with one hole to it only, excep'n the wren; but the wren builds two holes on the nest, so that if any inimy comes to disturb it upon one door, it can go out on the other; but the fox is cunte to that degree, that there's many a fool to him, and, by dad, the fox could buy and sell many a Christian, as you'll see by and by, whin I tell you what happened to a wood-ranger that I knew wanst, and a dacent man he was."

Well, you see, he came home one night, mighty tired, for he was out wid a party in the domain, cock-shootin' that day; and when he got back to his lodge, he threw a few logs o' wood on the fire to make himself comfortable, and he took whatever little matter he had for his supper; and, afther that, he felt himself so tired that he went to bed. But you're to undierstan that, though he went to bed, it was more for to rest himself, like, than to sleep, for it was early; and so he just went into bed, and there he diverted himself lookin' at the fire, that was blazin' as merry as a bon-fire on the hearth.

Well, as he was lyin' that-a-way, jist thinkin' o' nothin' at all, what should come into the place but a fox? But I must tell you, what I forgot to tell you before, that the ranger's house was on the borthiers o' the wood, and he had no one to live wid him but himself, barrin' the dogs that he had the care iv, that was his only companions, and he had a hole cut in the door, with a swingin' board to it, that the dogs might go in or out, accordin' as it wazed them; and, by dad,

the fox came in, as I told you, through the hole in the door, as bould as a ram, and walked over to the fire, and sat down formin' it.

Now, it was mighty provokin' that all the dogs was out: they wor rovin' about the woods, you see, lookin' for to ketch rabbits to ate, or some other mischief, and it so happened that there wasn't as much as one individual dog in the place; and I'll go bail the fox knew that right well before he put his nose inside the ranger's lodge.

Well, the ranger was in hopes that some o' the dogs id come home and catch the chap, and he was loath to stir hand or fut himself, aferead o' freghenin' away the fox; but he could hardly keep his temper at all at all, whin he seen the fox take the pipe aff o' the hob, where he lift it afore he went to bed, and puttin' the bowl o' the pipe into the fire to kindle it (it's as thrue as I'm here), he began to smoke formin' the fire, as nath'al as any other man you ever seen.

"Musha, bad luck to your impidence, you long-tailed blackguard!" says the ranger, "and is it smokin' my pipe you are? Oh thin, by this and by that, if I had my gun convaynt to me, it's fire and smoke of another sort, and what you wouldn't bargain for, I'd give you," said he.

So, with that, he watched until the fox wasn't mindin' him, but was busy shakin' the cinders out o' the pipe whin he was done wid it, and so the ranger thought he was goin' to go immediately afther gettin' an air o' the fire and a shaft o' the pipe; and so says he, "Faiks, my lad, I wont let you go so aisy as all that, as cunnin' as you think yourself;" and, with that, he made a dart out o' bed, and ran over to the door, and got between it and the fox; and, "now," says he, "your bread's baked, my buck, and maybe my lord wont have a fine run out o' you, and the dogs at your brish every yard, you moradin' thief, and the devil mind you," says he, "for your impidence; for sure if you hadn't the impidence of a highwayman's horse, it's not into my very house, under my nose, you'd daar for to come;" and, with that, he began to whistle for the dogs; and the fox, that stood eying him all the time while he was spakin', began to think it was time to be joggin' whin he heard the whistle, and says the fox to himself, "Throth, indeed, you think yourself a mighty great ranger now," says he, "and you think you're very cute; but, upon my tail, and that's a big oath, I'd be long sorry to let sitch a mallet-headed bog-throtter as yourself take a dirty advantage o' me, and I'll engage," says the fox, "I'll make you lave the door soon and sudent;" and, with that, he turned to where the ranger's brogues was lying, hard by, beside the fire, and, what would you think, but the fox tuk up one o' the brogues, and went over to the fire, and threw it into it.

"I think that'll make you start," says the fox.

"Not a bit," says the ranger; "that wont do, my buck," says he; "the brogue may burn to cinders," says he, "but out o' this I wont stir;" and thin puttin' his fingers into his mouth, he gave a blast of a whistle you'd hear a mile off, and shouted for the dogs.

"So that wont do," says the fox. "Well, I must thry another offer," says he; and, with that, he tuk up the other brogue, and threw it into the fire too.

"There now," says he, "you may keep the other company," says he, "and there's a pair o' ye now, as the devil said to his knee-buckles."

"Oh, you thievin' varmint!" says the ranger, "you wont lave me a tack to my feet; but no matter," says he; "your head's worth more than a pair o' brogues to me, any day; and, by the Piper o' Blisstown, you're money in my pocket this minit," says he; and, with that, the fingers was in his mouth again, and he was goin' to whistle, whin, whin would you think, but up sits the fox on his hunkers, and puts his two fore paws into his mouth, makin' game o' the ranger. Well, the ranger, no wonder, though in a rage, as he was, couldn't help laughin' at the thought o' the fox mockin' him, and, by dad, he tuk sitch a fit o' laughin' that he couldn't whistle, and that was the cuteness o' the fox to gain time; but when his first laugh was over, the ranger recovered himself and gev another whistle; and so says the fox, "By my sowl!" says he, "I think it wouldn't be good for my health to stay here much longer, and I mustn't be shridin' with that blackguard ranger any more," says he, "and I must make him sible that it is time to let me go; and though he hasn't undierstan'ing to be sorry for his brogues, I'll go bail I'll make him lave that," says he, "before he'd say *sparables*;" and, with that, what do you think the fox done? Why, he took a lighted piece of a log out o' the blazin' fire, and ran over wid it to the ranger's bed, and was goin' to throw it into the straw and burn him out of house and home; so whin the ranger saw that, he gave a shout—

"Hilloo, hilloo! you murderin' villin!" says he, "you're worse nor Captain Rock! is it goin' to burn me out you are, you red rogue of a Ribbonman!" and he made a dart between him and the bed, to save the house from being burned; but, my jew! that was all the fox wanted; and as soon as the ranger quitted the hole in the door that he was standin' formin', the fox let go the blazin' faggit, and made one jump through the door and escaped.

But before he went, the fox turned round and gave the ranger the most contemptible look he ever got in his life, and showed every tooth in his head with laughin'; and at last he put out his tongue at him, as much as to say, "You've missed me, like your mammy's blessin'!" and off wid him—like a flash o' lightning!"

Column for Working Men.

It is an old saying that "a penny in the purse is better than a friend at court." There is much truth in this; for if we cannot help ourselves by any little reserve which we may have laid up for the day of misfortune, we shall perhaps find that we are held in very little estimation even by those whom we suppose to be our friends. "Help yourselves, and your friends will like you the better," is a capital old proverb to keep in remembrance; nothing being more certain than that we shall be the more thought well of, the more we do not require to ask any favours or assistance. To working men it should be an object of high ambition to attain as great proficiency as possible in the business to which they have attached themselves. In general, this proficiency is only to be acquired by leaving the place of their birth, or where they have been bred, and going to a town where there is more to be learned. Young artizans should, if possible, always see as much as they can of the way of working at their respective handicrafts. But to travel to a distance, to remove from one place to another, is attended with a certain expense; and how is this expense to be borne unless something has been saved? It very often happens, that, for want of so small a sum as twenty shillings, a working man is completely hampered in his designs of bettering his condition, by removal to a better locality, and is likewise totally unable to improve himself by going to see better modes of handicraft.

These should form strong arguments for artizans attempting to save a little money off their wages. True, their wages are frequently small; but if there be a sincere desire to rise in the world, or to maintain permanently a degree of decent comfort, even although a man should remain a hard labourer the greater part of his life, it is essentially requisite that an effort should be made to store up a trifle from the amount of the weekly, quarterly, or half-yearly wage. If the great future—the whole of an after period of life—is to be for ever sacrificed to the limited present, no good can ever be expected to be done by any one, no matter what be his rank or occupation. How many thousands willingly doom themselves to a life of perpetual struggling with poverty, simply by consuming daily the whole of what they earn daily! If they would but lay by the merest fraction of their daily winnings, there would be no fear of the result; but this they perversely neglect or are unwilling to do, and lasting hard labour and harassment—sometimes having, sometimes wanting—is the consequence. Five and twenty years ago, the writer of this had not five shillings in the world, and had not a single friend to help him—he was unknown, and steeped in penury. Now, that he is surrounded with comforts, nothing strikes him as so remarkable, as seeing persons going about, who have not advanced one inch during the whole five and twenty years, and who, as he remembers, were exactly on a par with him as to poverty, occupation, and resources. There they are, the same forlorn, poverty-stricken beings; the only difference in the present day being, that they are now much older and less able to undergo exertion than formerly. The only cause which can be assigned for these persons remaining in their original condition, is, that they have daily consumed what they have daily made—left nothing over, not an atom; while he who writes, at first entered upon a regular practice, to which he pertinaciously adhered, of not consuming all that he earned, but on the contrary saving a trifle, and so adding to his stock and his resources. The difference in point of enjoyment in the two lines of conduct, is just this—that in the one, all "the good things" are eaten up by the way in youth, while in the other, a certain quantity are reserved to be eaten up in middle and old age. No man can "both eat his bannock and have it."

If those individuals whom I have mentioned, as having been so imprudent as to consume the whole of their earnings, had been at any time asked why they did not save a little as they went on, the answer in all likelihood would have been, "What use is it? what good can the saving of a penny or two do?—if we could lay by a pound now and then, it would be something; but for poor fellows like us to try to save, is all stuff; let us enjoy life while we have it; we may all be dead to-morrow; so let us have another bottle of ale, as long as we can get it." Such is the ridiculous sort of reasoning of thousands of young men who could easily, by a little self-denial, put themselves in the way of enjoying much future comfort, not to speak of respectability of character. It is quite clear that these reasoners are blind to one of the most important objects of attainment in economising means. He who spends all he wins, has never any thing to enable him to embrace any favourable opportunity that may arise of bettering himself. It is true that to save a penny or two is of very little use; but if the habit of saving a penny or two, whether in money or any other kind of property, once becomes fixed, and the thoughts be turned in the direction of advancement, the accumulation will go on, and be ultimately successful. We shall suppose that an artizan, by saving, one way and another, has ten pounds accumulated and safely lodged in a savings bank. Now, just think for a little on what can be done with ten pounds. A working man, with ten pounds, and free of debt or encumbrances, is

in an enviable state of independence. For this sum he can transport himself to any part of America where the highest wages are given for labour; and this being done judiciously, he will be in the midst of plenty for life—be in a condition to be envied by half the gentry in Britain. For this sum, he can perhaps set up in business in a small way at home. Or he can weather out any serious dullness in his trade, till better times arrive. Or he can endure with complacency a temporary illness, which lays him off work. Or he can remove to a distant town where the best kind of employment in his profession is to be had. Or, supposing he be an aspiring young man, he can greatly improve his skill by travelling. For example, if he be a painter, sculptor, founder, stone-cutter, or of any other profession belonging to the fine arts, he has it in his power to do himself a wonderful service by going to London, or to Paris, for the sake of learning something. At Paris, a vast deal may be done in the way of professional improvement. If I were a young man engaged in any professional pursuit connected with the fine arts, I should certainly exert every means in my power to save a trifle, first, to improve myself by an appropriate education, and, secondly, to enable me to proceed for a few weeks to Paris. I could for the sum of ten pounds go from any port in Great Britain to Paris, stay there for two or three weeks, and return comfortably home again. An ornamental painter, sculptor, architect, or builder, will see more in Paris worth looking at and studying, in a single week, than he could see in Great Britain in a long course of years. A maker of ornamental iron-work will see more to please and instruct him, by a walk through Pere la Chaise burying-ground, than he could learn in a whole lifetime at home. I mention these things to show what advantages are frequently lost by working men having never any thing to spare. A few pounds, the result of saving, well laid out in the way just spoken of, will furnish ideas, which are a sort of capital for life. Besides, for the sake of the mere rational gratification of seeing other scenes of industry than those which surround a man's birth-place, it is worth while making a little sacrifice, exercising a little self-denial.

However advantageous the saving of money may be to young unmarried artizans, the practice is essentially requisite by men who have burdened themselves with a wife and children. In their case, contingencies are constantly arising in which extra expenditure is required, not to speak of the necessities which ensue and must be provided for when stoppages of employment occur. According to the constitution of trade and manufactures in this country, sudden and embarrassing stoppages may from time to time be pretty correctly calculated upon. Almost every workman, now-a-days, is at the mercy of a system of mercantile gambling, carried on by parties over whom the operative class of men have no kind of control; it therefore behoves the persons so situated to exercise such an economy of means, and enter upon such arrangements, as may be calculated to relieve them from the occasional humiliation of requiring eleemosynary aid on behalf of themselves and little ones.

In reciting a few of the advantages which may result from the saving of money, small as the saving may at first be, I have not adverted to one of the main benefits to be obtained. This is the advantage of having money to lay out when a great bargain is to be had. Occasions are perpetually arising in this changeable world, of objects of value being to be had for a small price, but it is necessary that that price be paid in ready money. The necessities and follies of the rash and extravagant part of mankind, are continually throwing advantages into the hands of the careful. How often are poor persons heard to say, "I wish I could but command ten, or, at the utmost, twenty pounds; such a sum would completely set me on my feet." But as these sums cannot possibly be mastered, the persons so unhappily situated must submit to go on for ever in poverty. It is by the possession of such sums that the early steps of rising in the world are planted. The first footsteps once accomplished, and a good character being established, all the rest is a matter of easy acquisition.

Writers who recommend a course of industry, perseverance, and self-denial, to the young, are sometimes accused of laying too exclusive a stress on these points, and of concealing from their readers, that a good deal in the way of success or comfort in life, depends on chance circumstances. I am perfectly willing to allow that circumstances are of immense consequence—that many men, with all their industry and saving, would have been drudges all their days, but for circumstances. But we must remember, that a great deal depends, first, on a person placing himself in a situation in which circumstances may be expected to act for his advantage, or, to use a common expression, "putting himself in the way of fortune;" and in the second place, his possessing such skill or abilities, that, when favourable circumstances do arise, he will be able to make use of them. Of what value are circumstances, or opportunities, if a man has not the ability to take advantage of them? The circumstances longed for, slip away from under him, and form the basis of fortune to some more active, skilful, or careful individual. Still it may be urged that thousands of persons have it never in their power, do what they will, to better their condition. This is, however, urging extreme cases. For example, it may be said, human beings born in slavery, doomed by the most cruel laws to live and die in slavery, and denied all

means of mental culture, can never, by any possible means, improve their condition, or take advantage of circumstances. Also, that an innumerable body of artizans in this country in which we live, are in a condition pretty nearly as hopeless. But it will not do for the moralist, to remain silent, because all cannot profit by his admonitions. It is enough for us to point out, in such an unpresenting paper as this, that there are many individuals scattered throughout society, who have it in their power to improve their condition by the practices which are recommended. Besides, after all, if no actual benefit arise, as far as the means of daily subsistence are concerned, there is a happiness of no ordinary kind in the consciousness of having done one's duty, of having lost none of those opportunities of well-doing, which may have been operating and maturing for our advantage.

WANTED, A GOVERNESS.

[This jeu d'esprit appeared originally in the Court Journal.]

A Governess wanted—well fitted to fill
The post of tuition with competent skill—
In a gentleman's family highly genteel.
Superior attainments are quite indispensable;
With every thing, too, that's correct and ostensible;
Morals of pure unexceptionable;
Manners well formed, and of strictest gentility.
The pupils are five—ages, six to sixteen—
All as promising girls as ever were seen—
And besides (though 'tis scarcely worth while to put that in)
There is one little boy—but he only learns Latin.
The lady must teach all the several branches
Whereinto polite education now launches.
She's expected to speak the French tongue like a native,
And be to her pupils all its points dative.
Italian she must know a fond, nor needs banish
Whatever acquaintance she may have with Spanish;
Nor would there be harm in a trifle of German,
In the absence, that is, of the master, Von Hermann.
The harp and piano—*cello va sans dire*—
With thorough bass, too, on the plan of Logier.
In drawing in pencil, and chalks, and the tinting
That's called Oriental, she must not be stint in;
She must paint upon paper, and satin, and velvet;
And if she knows gliding, she'll not need to shiver it.
Dancing, of course, with the newest gambades,
The Polish mazurka, and best galoppades;
Arithmetic, history joined with chronology,
Heraldry, botany, writing, conchology,
Grammar, and satin stitch, netting, geography,
Astronomy, use of the globes, and cosmography.
'Twere also as well she should be Calisthenic,
That her charges' young limbs may be pliant to any call.
Their health, play, and studies, and moral condition,
Must be superintended without intermission;
At home, she must all habits check that disparage,
And when they go out must attend to their carriage.
Her faith must be orthodox—temper most pliable—
Health, good—and reference quite undeniable.
These are the principal matters *de service*,
Address, Bury-street, Mrs General Peste.
As the salary's moderate, none need apply
Who more on that point than on comfort rely.

PRESERVING EGGS.

In 1829, a tradesman in Paris asked permission of the prefect of police to sell, in the market, eggs that had been preserved a year in a composition, of which he kept the secret. More than thirty thousand of these eggs were sold in the open market without any complaint being made, or any notice taken of them, when the Board of Health thought proper to examine them. They were found to be perfectly fresh, and could only be distinguished from others by a pulverulent stratum of carbonate of lime remarked by M. Cadet to be on the egg-shell. This induced him to make a series of experiments, which ended in his discovering that they were in a highly saturated lime-water. M. Cadet suggests adding a little saturated muriate of lime, but gives no reason. They may also be preserved by immersing them twenty seconds in boiling water, and then keeping them well dried in fine sifted ash; but this will give them a greyish-green colour. The method of preserving them in lime-water has been long the practice of Italy; they may be kept for two years. This useful mode is well known in many parts of England, and cannot be too much recommended.—*Mechanics Magazine*.

TIMIDITY IN SPEAKING.

When Anthony Ashley Cooper (Earl of Shaftesbury) was member of parliament for Poole, he brought in a bill for granting counsel to prisoners in cases of high treason. This he looked upon as important, and had prepared a speech in its behalf; but when he stood up to deliver it in the House of Commons, he was so intimidated, that he lost all memory, and was quite unable to proceed. The house, after giving him a little time to recover from his confusion, called loudly for him to go on, when he proceeded to this effect:—"If I, sir, addressing himself to the speaker, 'who rise only to give my opinion on the bill now depending, am so confounded that I am unable to express the least of what I proposed to say, what must be the condition of that man, who, without any assistance, is pleading for his life, and under apprehension of being deprived of it?'"

ANECDOTES OF DR MOSELY AND DR JOHNSON.

When Colman read his admirable opera of *Inkle and Yarico* to the late Dr Mosely, the doctor made no remark during the progress of the piece; and when it was concluded, he was asked what he thought of it. "It went do," said the doctor, "stuffed with nonsense." Every body else having been delighted with it, this decided disapprobation puzzled the circle; he was asked why? "I'll tell you why," answered the critic. "You say in the finale, 'Now let us dance and sing.'"

"While all Barbadoes bells do ring."

It went do; there is but one bell in all the island!" This reminds one of Dr Johnson's equally refined but better founded criticism on the following passage in one of Grattan's speeches in favour of the freedom of Ireland, which Bowdler pointed out to him in a newspaper:—"We will persevere, till there is not one link of the English chain left to clank upon the rags of the meanest beggar in Ireland." "Nay, sir," said Johnson, "don't you perceive that one link cannot clank?"

IGNORANCE MAKES MAN A SLAVE.

A wealthy citizen complained to Aristippus, that, in demanding five hundred pieces for the instruction of his son, he required as much as would purchase a slave. "Purchase one with the money, then," said he, "and you will possess two."

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